

# NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lli, 7.

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## THE RIDGEFIELD CONTROVERSY.

Second Letter from Mr. Selleck.

CONCLUDED FROM NO. 24, PAGE 191.

Your letter, I have not time to notice. I disapprove entirely your method of commenting on some of the passages. Dr. Gill and yourself ought to know better than to suppose that Paul, whose name was already cast out as a reproach for his *virtues*, was fearful also of a similar result from a *looseness* of morals. On Thess. you evidently stumble. Strange indeed that Paul should console the persecuted Thesalonian brethren with the prospect of rest, after Christ should have come to destroy Jerusalem. Thesalonica being several hundred miles out of Judea itself, and would be quite as likely to be affected *unfavorably* as any way, by such an event. Rather than put a *natural* construction upon the passage, and go with Paul to witness the awful awards of the judgment, you all but confess or betray a *doubt* whether there *is* to be a judgment. But sir! your doubts respecting the punishment due to God's violated law, have revealed the whole secret of your mind, and have satisfied me that you have no fixed and settled belief in *any* thing. Serious conjecture. Are not men punished in this life for their sins to the full amount? At any rate, as their punishment must be of limited duration, will they not all go to heaven *without* a Savior? What need *he* to have suffered and died? What are we to think of the devil and his angels who were cast into hell, at least more than six thousand years ago, and are reserved there in chains unto the judgment of the great day? And are then to be cast into hell again? But I must close.—Forgive my plainness. You have my prayers and my sincerest wishes for your spiritual good. Expect nothing more from me, until your religious sentiments are very different from what they now are, and until you preach a different gospel from what you now preach.

C. G. SELLECK.

Reply by Mr. Hillyer.

The reason you offer for not noticing my letter, is not to me satisfactory. It appears that while ranging around upon other points, and using hard sayings, you felt no want of time.—But when scriptural arguments stared you in the face which cannot be controverted without rejecting the most positive declarations of inspiration; and when you saw that in silence lay your only safety, you found it very convenient to use the common excuse, "*I have not time.*"

To suffer "reproach" for trusting in the living God who is the Savior of all men, and to be a "castaway," that is, rejected, or disapproved of in consequence of immoral conduct, are very different things. Had you confused Dr. Gill's interpretation, or shown that the word "castaway" has any connexion with the doctrine of endless misery, there might possibly have been some "humility" or "meekness" in the manner in which you used the name of that learned and good man.

My remarks on 2 Thes. i, 6—9, remain unrefuted. Therefore it is hardly necessary for me to say more on this passage. The followers of Christ suffered great persecutions from the unbelieving Jews. And although Thessalonica was quite a distance from Jerusalem, yet it was inhabited in part by these enemies of christianity, and troublers of the saints. But when their principal city was destroyed, their government overthrown, the kingdom taken from them, and upwards of a million of them perished, the christians throughout the Roman empire experienced in a great measure a "rest" or exemption from the cruel persecutions to which they had been exposed.

What you consider the "natural construction" of this passage, I regard as extremely unnatural. For what can be more absurd and irrational than to suppose that a God whose nature is infinite and unchanging love, would bring into existence beings for the express purpose of consigning them to endless torments; or, what amounts to the same thing, with a certain and infallible knowledge that such would inevitably be their unhappy fate? Imagine to yourself a being whose character is the exact reverse of that which the Scriptures ascribe to the Deity—a being possessing infinite and unmixed hatred, and the power to create sentient creatures. And then seriously ask yourself whether he could do worse, or exercise more refined cruelty, than to doom them to interminable and unmitigating misery? And shall that interpretation of the Scriptures be regarded the most natural, which represents the God of all grace, and the Father of the spirits of all flesh, as doing that which cannot be exceeded in malevolence by the worst being of which the most lively imagination can conceive?

I have nowhere intimated that I doubt any of the judgments which God has revealed in his word. I solemnly believe all the Scriptures say upon this point. But I have never been able to find any evidence in the sacred volume which teaches that there will be a day of trial or judgment in the immortal world. The Psalmist exclaimed, "Say among the heathen, that the Lord reigneth; the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." "Verily, he is a God that judgeth in the earth." "All his ways are judgment." And our Savior

said, "Now is the judgment of this world." The greatest judgment that ever did, or that ever will, take place, was that to which Jesus alluded when he said, "there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." And that this judgment is passed, is evident from these words, "Verily, I say unto you, this generation shall not pass till all these things be fulfilled."

But suppose there is to be a day of trial or judgment in the future world;—can you inform me wherein will consist its utility? It is the popular belief that when man dies his eternal destiny is unalterably fixed—he either enters upon a state of endless happiness, or endless misery. Then, wherein is the propriety, after thousands of years have passed away, to call the inhabitants both from heaven and hell into one common field, that they may have a hearing or trial to see whether they had been legally sent to their respective places. Do you seriously suppose that on that day of trial, it will be found that some poor creatures, though innocent, had, through mistake, been suffering in hell, and that their sentence will be reversed? Or, that some of the wicked had slyly crept into heaven, and there remained undetected until this day of trial, and that they will then be sentenced to hell? No, I presume not; for this would contradict popular opinion. It is the general belief that all that are called from heaven and hell, will, after receiving their sentence, be sent back to their respective places whence they came. Then, I ask again, wherein is the utility of this great day of judgment? Will it enhance the honor, glory, and beatitude of the compassionate Jehovah, to see a part of his own offspring consigned to unending torments? Will the benevolent Redeemer, who, while bleeding on the cross, exclaimed in reference to his bitterest enemies, "Father forgive them, for they know not what they do," be so changed as to pronounce, exultingly, the awful sentence of eternal woe upon those for whom he tasted death? And O! can it, with any degree of propriety, be said, that the Savior of the world will see of the travail of his soul and be satisfied, while beholding countless millions of those for whom he gave himself a ransom, and for whose sins he became the propitiation, launching off upon the broad ocean of interminable wrath? Or, will it be said that this great judgment will afford a day of exultation and rejoicing to the saints? If this be true, poor human nature has not yet reached the extent of its depravity. For, to be prepared to rejoice in the contemplation of the miseries of others, it must be changed infinitely for the worse. And on that great day, should a part of our race rejoice in view of the torments of their worst enemies, to say nothing of their kindred and friends, they will present to the universe a spectacle of barbarity, at which angels will weep and demons shudder.

As the judgment then in which you believe, cannot alter the destiny of one being; as it can add nothing to the glory and beatitude of God; nor benefit the philanthropic Redeemer, nor enhance the happiness of angels, saints, or sin-

nors, it is totally destitute of unity. But it is a theme upon which the gloomy brator has dwelt in horrific rage, bewildering the heads, and torturing the hearts of thousands. And it is not uncommon for those who arrogate to themselves all the "humility," "meekness" and "heavenly mindedness" in the world, after proclaiming "another gospel," to inform their auditors that unless they receive their message, they will meet them on the day of judgment and witness against them; as though the God of all wisdom needed the testimony of ignorant man.

I informed you in my first letter that I believed in all the laws and penalties that God has revealed to man; but that I had not found a law in any part of the Bible with a penalty annexed thereto which requires the endless misery of the transgressor. But if you had discovered such a law and penalty I asked you to refer me to it. But instead of complying with my request you speak of my "doubts respecting the punishment due to God's violated law," and you say that these doubts have satisfied you that I have no "settled belief in any thing." Now my dear Sir, you must allow me to tell you that there was a want of candor in your ungenerous remark. Why did you not first point to the law and penalty which demands the punishment for which you contend? The reason is obvious. No such law can be found in any part of God's word. Universalists have repeatedly called upon their opponents to produce the law about which so much has been said, and they have called in vain. I will, however, call once more. Will you have the goodness to refer me to this law? And I hereby solemnly promise, that if you will produce from the Bible, a law in connexion with its penalty, which demands the *endless misery* of the transgressor, I will publicly renounce Universalism.

The greatest and holiest law to be found in the Scriptures is beautifully expressed by our Savior as follows: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." If this law is ever fulfilled, (and our Savior assures us that "one jot or one tittle shall in no wise pass from the law, till all be fulfilled,") the period will arrive when all men will possess love to God and mankind. But as long as one of our race remains in hatred, so long will the law be unfulfilled. The law does not require that a part of the human family shall continue in sin and hatred throughout eternity. No; it demands love and holiness. Therefore that law about which so much has been said for ages, which requires the eternal continuance of sin, hatred and misery, is directly opposed to the law of God; for it would fix man in a state in which it would be impossible for him to comply with the divine requirements. The law must be fulfilled. It requires love, and it will never accept of hatred as a substitute; therefore love, holiness and happiness, will ultimately be universal.

It is a scriptural truth that God "will render to every man according to his deeds." But this by no means supercedes the necessity of a Savior. For although punishment is disciplinary, yet it cannot entitle man to eternal salvation. Therefore it is in and through Christ, the Savior of sinners, that the human family are to be purified and rendered meet for the enjoyments of immortal glory. Hence the apostle John says, "we have seen and do testify, that the Father sent the son to be the Savior of the world." And certain persons who had listened to the teaching of Jesus, said, "we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world." From these passages we may safely conclude, that our heavenly Father in the gift of his son, designed the salvation of all men.—The only remaining point to be settled is—will this great design ever be accomplished? An affirmative answer is virtually to acknowledge the truth of Universalism. And I cannot conceive how any other answer can be given without rejecting some of the attributes of God. "Known unto God are all his works from the beginning of the world."—The Deity possessing a perfect knowledge of all futurity, could design nothing which he foresaw would never be accomplished. Therefore if it be admitted that he sent his son to be the Savior of the world, it must also be granted that he foresaw that this great purpose would be accomplished; and that which is foreknown to take place, must transpire. Hence to call Jesus the Savior of the world, and then to deny that the world will ever be saved by him, is, to say the least, an improper use of the word of God.

In regard to the final destiny of the devil, I am perfectly agreed with the apostle that he is to be destroyed. He says, "For inasmuch then as the children are partakers of flesh and blood, he [Christ] also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage." And to me it appears altogether more reasonable to believe that the devil will be annihilated, than that he will possess an eternal kingdom in opposition to the Savior. And which let me ask, reflects the most honor upon the character of God, the idea that Jesus, to whom was committed all power, in heaven and in earth, will destroy the devil and all his works, or that which contends that the devil will exist eternally, and hold in alienation from holiness and God, a large proportion of the human family?

Neither Jude, Peter, nor any other inspired writer says that the devil and his angels were cast into hell "more than six thousand years ago." As you have referred to no testimony on this point, further remarks from me are unnecessary. If you have any evidence, that holy angels, in a per-

fectly holy heaven, sinned where no unholy thing could enter to tempt them, I am willing to examine it, whenever you will have the goodness to produce it. The authority of the bard Milton, however, on this subject, is not regarded by Universalists as very valuable.

I will now ask your attention to a few more evidences in favor of Universalism, and then bring this letter to a close. Paul in writing to the Ephesians says, "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fullness of time, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." From this passage we learn that it is God's will to gather together in one all things in Christ. Will he do his will? Daniel says that God, "doeth according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou." Again; it is according to God's good pleasure, to gather together in one all things in Christ. Will he accomplish his pleasure? We have an answer to this question from the Almighty himself, "I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." But again; God has purposed in himself to gather together in one all things in Christ, both which are in heaven, and which are on earth. Will he accomplish his purpose? "The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; as I have purposed so shall it stand." Here the truth of Universalism is three times demonstrated.

I will lay down three propositions. 1. All men were given to Christ. 2. All that were given him shall come to him. 3. Those that come to Christ, he will not reject. If these propositions can be sustained, Universalism is again demonstrated. 1. All men were given to Christ, "I will declare the decree: the Lord hath said unto me, thou art my son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "The Father loveth the Son, and hath given all things into his hands."—2. All that were given to him shall come to him. Jesus says; "All that the Father giveth me shall come to me;" and again; "I, if I be lifted up from the earth, will draw all men unto me." 3. Those that come to Christ he will not reject. For he himself says, "Him that cometh to me I will in no wise cast out." One of these positions must be destroyed, or the argument is conclusive; and to reject either of them, is, in my opinion opposing the divine testimony. But I must close. And here let me again assure you that it is my firm belief, that you, and I, and all our brethren of the human family, will ultimately be happy companions in a purer and better world. You may expect more from me whenever you will have the politeness to inform me that it will be acceptable. Yours respectfully,

S. J. HILLIER.

REV. CHARLES G. SELLECK.

Original.

#### IMMORTALITY

Proved from the Analogy of Nature.

Deists who reject divine revelation and with it all hopes of immortality and future being, pride themselves in the excellency of their system—appeal to reason, and boast of the infallibility of their deductions drawn from the analogy of nature. They speak of their uniformity as an argument in favor of their consistency, and of the diversity among christians as an evidence of the fallacy of their system.

Now there are some deists, who, although they have seen and felt that the body may be pained while the mind may be at ease and even rejoicing, and again the body in health while the mind is anguished and sorrowing; they pretend not to believe that there is any thing in man capable of independent and separate influence, or any other tendency or direction than earthly. These hold that when men die, there is nothing that survives the dissolution—that there is an eternal extinction of their being. Others there are who acknowledge and even strenuously contend for the fact, that there is in man a spirit, an emanation from God unearthly and divine. They hold the idea of emanation in the sense of a part of the Deity; that the divine, supreme, all-per-vading intelligence is separated and individualized, for our separate use and identity. These proudly appeal to the Christian and Jewish scriptures, "The dust shall return to the dust as it was, but the spirit to God who gave it;" and argue that the spirit of man is absorbed, sucked up and lost in the grand immensity of intelligence, like a drop of water in the ocean. I believe these are both deistical ideas, to say nothing

of the thousand other differences that might be exhibited. We see then that instead of reason's furnishing a uniform, undeviating and infallible conclusion, there is at least some diversity among those who profess to follow the light of nature, and reason from analogy.

But since deists talk so much of the light of nature, and appeal with so much confidence to analogy, I would with all friendliness humbly endeavor to show them that analogy is as strongly in favor of immortality, as they think it is in favor of annihilation, or the loss of individuality, or the bliss of conscious being. Let them then look throughout creation, and say where did God ever create a rational desire, that he did not provide for its gratification? I do not mean desires as they may have been perverted, by abuse, by indulgence, by the ingenious devices of men; but such as nature made, such as came from the hand of God. I do not mean extreme cases, which may be considered as exceptions, but the ordinary indications of nature in opposition to art—the general rule, in opposition to occasional deviations.

Does man feel in his physical system the burnings of thirst, and the gnawings of hunger? God has provided an abundant supply of water to slake that thirst, and food congenial with his nature, to satisfy the cravings of appetite. Does the new born infant feel these sensations of want? God has provided its food to its condition. To mention no more particulars at present—look through all the circumstances of human society, and indeed of human being. Look if you please to the brute creation—wherever sentient being is given and the power of wants is felt. How many are indications of divine mercy. What a happy adaptation of means to ends. How bounteous the provision of good. So general is the rule—so universal the analogy, that the divine mercy may be argued, the divine goodness vindicated—a bounteous provision demonstrated, from the very existence of wants.

Look within the bosom of man. To adopt the language of another, "Whence this pleasing hope, this fond desire, this longing after immortality"? Who is there that feels not this desire, that has no anxiety for future being? Whence originated this idea? Has man made this improvement in the divine economy; out-stretched the thoughts of Supreme Intelligence; exceeded the infinite wisdom of God and excelled in the benevolence of his feelings, the mercy of the giver of all good? Can a stream rise higher than its fountain? Can one of the inferior planets cause all the ponderous globes of the solar system to wheel around its diminutive self as a fixed centre? These thoughts are not more absurd than the supposition that man's wisdom has created and originated the idea of immortality; a thought which never entered the divine mind. Desires perverted are worse, never better, than simple nature as it came from the hand of God. Is the desire for immortality worse than (say not the desire) the expectation of the result of the boasted wisdom of nature; hopeless annihilation, or the loss of individuality and conscious being? Admit that the thought originated with infinite wisdom, and that the desire was implanted in our bosoms by our Maker; it is then a rational unperverted desire of our being, and analogy shows that the Deity has provided for its satisfaction.

Look still farther, at the teachings of philosophy, and the analogy of nature. A material substance raised from the earth and loosed from its sustaining power, has but one invariable tendency and direction. It neither flies upward to the heavens, nor horizontal with the earth's surface, but it descends perpendicularly. Does it tend towards nothing? Or is it not drawn by the power of gravitation towards an existing object? You see again the magnetic needle. It does not settle promiscuously on all the cardinal points

or stop at neither; but uninfluenced by circumstance, it points invariably to the north. But wherefore, with undeviating certainty, does it point there? Drawn by nothing, does it point towards nothing; and yet always in one direction? Nay, drawn by magnetism, it points to the polar star.

See universal humanity, by one common, all-pervading impulse, send forth the desire after immortality. Is it drawn forth by, does it tend towards, a non-entity? Is the soul magnetized by nothing? Does it gravitate to nought? Does not the soul of man obviously feel the influence of that all-attractive power, toward which its desires are sent forth? The desire then being a law of our nature, coming from the hand of God, he has evidently made bounteous provisions to "satisfy the desires of every living thing." Immortality, then, is a reality. Our minds feel its influence. And this invariable tendency of the soul, and prevalence of the desire, reasoning from analogy is demonstration of the existence of immortality, as an attracting object; and of the benevolent provision of God to satisfy this desire; or else the direction of the needle does not identify and demonstrate an attracting object, nor the existence of appetite, prove the creation of food. When then, deists boast the deductions of reason, let them learn that those deductions are not infallibly in favor of deism. When they talk of the analogy of nature, let them remember that analogy is in favor of more merciful ideas than blank annihilation. A. P.

Middlebury, March 17, 1835.

#### A SHORT SERMON.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your father which is in Heaven.—Matt. v, 44, 45.

It is a law of Nature, that the character of the child should resemble in some measure the character of the parent. With a knowledge of this Law, Christ enjoins his disciples to imitate the attributes of God, that they may become his children. He tells them, they must love their enemies, bless those who curse them, and do good to those who hate them, that they may resemble their Heavenly Father, or in other words, that they may be his children.

The inference naturally follows:—

That God loves his enemies, and that he does good to those who hate him.

If God does not love all mankind why are we called upon to love our very enemies that we may be like him? Why, if his affection for mankind is not a fixed attribute of his character, does he call himself Father of men?

Millions of mortals, have been taught to believe, that God is a Being, capable of revenge and malice. Thousands of men, standing up as teachers of the people, every week threaten the "vengeance" and burning wrath of God, to their trembling hearers. It has been said, that the most upright man who ever lived—a man benevolent as the good Samaritan and just as Aristides—is liable to go down to Hell, with the blessings of mankind upon him, and suffer the most horrid torments for a mere error of faith. It has been said, that when the torments of such a man have been raging for millions of years—when all the agonies which human cruelty has visited on the whole human race, have been returned upon his single head, a merciful God will laugh at his sufferings! Is this true? Does God torment men forever for the sins of a few days? Does the "smoke of their torments," the wail of their agonized spirits never satisfy the justice of God for the errors of an erring and miserable life? Then indeed is God a most unnatural father, then indeed must men revel in the misery of their fellow men—to become his children?

But it is not so. Were the universe tyrannized

over by such a being, a dark shade would rest upon it, and Nature itself lose its beauty; the blue arch of the sky become black, and the purest flower that blows distil poison, to bear witness to his influence. God loves the human family. He loves even his enemies. And shall it be said, that this doctrine of indiscriminate love—in other words, the doctrine of Universal Salvation, will have a bad influence upon mankind? It will be like an angel of mercy and love to the world. It will teach man, to be like his Father which is in Heaven, he must proclaim mercy and not denounce vengeance—promote the happiness of his fellow men and not plunge them into misery. It will teach men that they must no longer kindle the bonfire, or delight in the torments of burning heretics—it will tear the victim from the rack, the prisoner from his dungeon, it will reconcile enemies, strengthen friendship, and lead men who have hitherto been contending with blind zeal, to sacrifice their prejudice, and antiquated animosities, upon the altar of Religion, that they may resemble a merciful God; and to love even their enemies that they "may be the children of their Father which is in Heaven."—Star and Universalist.

#### JESUS WILL LOSE NOTHING.

This is certainly an assurance that must find a cordial welcome in the heart of every Christian. "Jesus hath done all things well." No part of the work committed to him, will be left undone. Every individual will be saved whom he came to save. This matter the Savior seems himself to have settled. See John vi, 37, 39.—"All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I SHOULD LOSE NOTHING, but should raise it up again at the last day." Here the Savior explicitly declares two things, viz. 1st. That all which the Father hath given him shall come to him, and shall not be cast out, and 2d. That of all which the Father hath given him he would lose nothing. Remember these things. They are of vast importance. But how many hath God given to Christ. The Bible answers, or rather Jesus himself answers, (in John iii, 35.)—"The Father loveth the Son and hath given all things into his hands." Then we say of these all things Jesus shall lose nothing. They were put into his hands; he has the care of them.—He virtually acknowledges, that if any of these all things were lost, it would be attributable to him. But he assures us, he will lose nothing.—Now as the phrase all things, unquestionably signifies all intelligent creatures, we say none of them shall be forever lost. What then does this doctrine of endless destruction amount to? Ans. It amounts to NOTHING. This is the word Jesus hath written upon it—it is nothing. Christ will lose nothing. He spoke various parables to show that the lost should be found; but never one to show that the lost never should be found. We glory in the fact, that of all things committed to the hands of Christ, he will lose nothing. So let it be.—Trumpet and Magazine.

#### Religious Notices.

Br. Bulkeley will preach at Milton, the 3d Sabbath in April, (19th, to-morrow) and at New-Windsor, Monday evening, the 20th inst.

Brs. Hillyer and Bulkeley will exchange desks on the 4th Sabbath in April, (26th,) Br. H. at Sing Sing and Croton, and Br. B. at North Salem.

Br. Whitaker, of Hudson, will preach at Newark 4th Sabbath in April, (26th,) a week from to-morrow.

Br. N. Dodge will preach in Peekskill, the first Sabbath in May; in Sing Sing and Croton, the second Sabbath in May, and in Milton the 3d Sabbath in May.

A new Universalist church is to be dedicated in Geneva, Wednesday morning, May 6. Sermon by Br. G. W. Montgomery, Auburn. In the afternoon of the same day Br. J. Chase, jr. will be installed Pastor of the Society in that place. Sermon by Br. L. L. Sadler.

#### TRIALOGUE

Between Henry, Jane, and Mary.

Jane. Brother Henry—I heard you, the other day, intimate some sentiments which gave me great pain; because I thought they savored of unbelief or infidelity, and because if true, they must have a most pernicious tendency. I desire an explanation of the matter.

Henry. I think you must have misapprehended me, sister Jane; for certainly I am no friend of infidelity;—and as for cherishing sentiments which have a pernicious tendency, I am sure I will not entertain any such if I know it. But to what remarks of mine do you refer?

Jane. Why, when something was said to Robert one day last week, about the boogers down cellar, in order to secure obedience to the laws of our father, you laughed outright at the idea, and intimated pretty plainly, and in his presence too, that there was no such creatures in the cellar for him to dread. If such be your sentiments, I charge you to keep them to yourself. Never give utterance to them before the family; for if you do, all our brothers and sisters will be in a state of incurable rebellion forthwith.

Henry. Yes sister, I did laugh, and I could not help it; for I frankly confess to you I have no belief in any such evil beings in the cellar as you call boogers. Nor do I believe that the fear of them is necessary to promote obedience amongst the children in the family.

Jane. Henry, you surprise me—you astonished me immeasurably! Don't believe in boogers? Why you might as well deny the existence of devils—and what would this be short of absolute infidelity—nay Atheism? Such errors as you have fallen into, Henry, would produce immediate and universal rebellion against the laws of every family on earth, and the laws of God in Heaven. Oh Henry! Henry! I charge you never—

Henry. Stop, stop, sister, your tongue is getting the better of your judgment. Talk coolly and rationally.

Jane. Well, but Henry, how dare you deny such an ancient and salutary doctrine? Have not our father and mother always taught us that there is a booger in the cellar having iron claws, and red eyes, occupying a great dark, fiery hole under the floor?

Henry. Yes I know it.

Jane. And have not our teachers always confirmed the same doctrine?

Henry. I believe most of them have.

Jane. And, has not this doctrine been taught from generation to generation, by all good fathers and mothers to the present time?

Henry. Very likely—but what of all that?

Jane. What of all that! Why is not all that proof enough of the fact?

Henry. Not to my mind.

Jane. Oh, Henry, how sceptical you are.—Will you deny what good men from time immemorial have taught? Will you doubt the teachings of your parents?

Henry. No—not when they teach the truth. But when they advance what is unreasonable, and contrary to fact, I cannot believe it, even though father, mother, and sister Jane insist upon it.

Jane. And do you seriously pretend to say, that the doctrine of boogers is unreasonable and contrary to fact?

Henry. I do—most distinctly.

Jane. But how do you make that out?

Henry. It is not for me to prove a negative. It becomes you to furnish evidence of the affirmative. Prove to me that there are such creatures as boogers down cellar.

*Jane.* I have already proved it. Father says so; mother says so; our teacher says so; and all our ancestors said so.

*Henry.* But this is no evidence to my mind—unless I can be convinced that their opinions have been formed by actual inspection. Did any of them ever see a booger? Did you ever see one?

*Jane.* No, I never saw one it is true; but Mrs. Fidgett saw one a year ago last candlemas eve, as she went into the cellar to draw some cider for the company that was at her house.—And I am bound to believe her; for she is a woman of truth.

*Henry.* Perhaps she was mistaken, and took counsel of her fears; for honest people are sometimes deceived, you know.

*Jane.* No, she was not mistaken; she saw the spirit with her own eyes.

*Henry.* But her eyes might have been in an eclipse, for that was the third time she had been after cider that night to my knowledge.

*Jane.* To your knowledge? How do you know any thing about it? And why will you speak so disrespectfully of sacred things?—You may see one of those creatures to your sorrow, before you are prepared.

*Henry.* Then I shall believe, perhaps. But you ask how I know any thing about it? I will tell you. That night I was over to the widow Fidgett's to see her son Nat. Frank T. was also there; and knowing that Mrs. Fidgett would find it convenient to retire to the cellar often for cider, he dressed himself in disguise and crept into the cellar from the outside door, and lying in a potatoe hole, as soon as the widow descended the steps he rose up gradually and silently, whereby the poor woman uttered a scream and returned in great terror above ground. Frank then retreated, leaving the company to their hearty belief in boogers.

*Jane.* It will never do, Henry, to discredit such facts. They must be true, or so many people would never have believed them. And, besides, you cannot say but that they have a salutary tendency in the government of children; and this circumstance is a further evidence of their truth.

*Henry.* Neither the age of a sentiment, nor the numbers that receive it, are any evidence of its truth. As to the salutary tendency of this notion, I deny it altogether.

*Jane.* Worse and worse. *Henry*—what will you come to at last! Oh, Henry; I would weep tears of blood at your departure from sound doctrines. Why, I freely confess to you, if I believed as you do—if I had no fear of a booger, I would neither love nor obey father or mother—I would lie, steal, rob, and murder—nay, I would poison you to death before another day.

*Henry.* Hush! sister Jane. You talk like one of the foolish women. You know not what you say. You are not so bad as you represent yourself to be. You have no more disposition to hate your parents or to murder your brothers and sister's than the rest of us.

*Jane.* I said if I believed your doctrine—sure I would not do it now; but then—

*Henry.* But then you would be different from what you now think you would be. You would still love your parents, and this love would lead you to keep their commandments.

*Jane.* Henry you are so far gone in error, that I cannot own you as a brother any longer. If your errors come to the ears of father and mother, they will expel you from our house and disinherit you.

*Henry.* I can call you sister, Jane, as long as I live—and pity you till you are cured of your delusions. You may excommunicate me from your fellowship; but it is not in your power to dissolve the relation of child in which I stand to our parents, nor to make them hate or cruelly

treat me. I shall always love and obey them, but this love and obedience will never arise from a fear of boogers. I used to believe in these things once, as much as you do. I then lived in constant terror and dismay, which rendered my life unhappy and almost drove me to insanity. But since I became older and reflected upon the subject, I became satisfied that the whole concern was a mere idealism which was unfounded in fact and highly pernicious in its consequences.

*Mary.* Brother Henry—I have listened to your conversation with sister Jane with deep attention. I cannot say but that your reasoning is good; yet from my infancy I have so firmly believed in boogers that, though my reason teaches me there is no real truth in the doctrine, still I am sensible I can never get rid of the impressions which those ideas have riveted upon my mind. I shall always fear them, though really I do not believe in them.

*Henry.* Your remark is true. Robert Burns once said that though he was now satisfied of the falsehood of the notion of ghosts and fairy spirits, yet even in his most vigorous manhood, he never could pass a certain church-yard without turning instinctively to see if some sprite was not in pursuit of him. The influence of such early errors is most lasting and pernicious; and in my opinion a parent cannot do a greater injury to his child than to teach him a belief in ghosts, boogers, &c.

*Mary.* But then, brother Henry, let us see what this doctrine will lead to. We all agree that there are devils in the creation, and that there could be no genuine christians without them. And yet perhaps it might be said, a belief in such beings is no more necessary to make people obey God, than a belief in boogers is to make children obey their parents.—Will it do to go to this extent?

*Henry.* I know, sister Mary, that a great many professing christians think religion would all come to an end if the belief in devils and hell were given up. But really it does appear to me that the devil ought not to have all the credit of making people christians. For my part, I think people may obey God from a principle of love to God, rather than that of a fear of the devil. Indeed, I believe that that christianity which is induced by the latter is spurious.

*Jane.* There! it is out at last. I thought you was an infidel!

*Henry.* An infidel! for what, pray?

*Jane.* Why you deny the being of the devil—and this is rank atheism. You are not my brother.

*Henry.* Yes I am, and you cannot help it.—You may deny the fact, and thus make yourself a liar; but it is news to me that infidelity consists in a disbelief of the devil. The scriptures say—"Believe on the Lord Jesus Christ"—not on the devil. I do believe in Him, but not in the latter.

*Jane.* Rank Atheism!

*Henry.* What is Atheism? Is it not a disbelief in the existence of a God? But I believe in God most religiously.

*Jane.* I will have no more to say to you—but pray God to open your understanding to behold the truth, and to convert you to the doctrines of Christ.

*Henry.* The doctrines of devils, you mean.—I am already a convert to the doctrines of Christ. But you will get over your resentment, by and by, and love me with the warm heart of a sister. I love you; but no booger or devil is the cause of this love.

*Mary.* Do not the scriptures teach us to believe there are devils?

*Henry.* The words satan, devil, &c. are used in scripture; but not, I think, in the sense in which they are now understood. Generally, they signify an adversary. We shall not have

time now to discuss this subject at length. Suffice it to say, much of the popular notion on the subject is mere superstition. After Abraham's day, Zoroaster, an apostate Jew, went into Persia and revived the magian religion, with some alterations of the ancient heathen system. He maintained, with the Jews, the existence of one God, above the Persian gods, light and darkness—still he admitted the being of Ahraman, the subordinate evil god; and from this sprung the notion of a devil and a multitude of inferior devils, which were supposed to inhabit the air, and to afflict the bodies and the minds of men. The notion was a heathen one, which existed in Persia long before any mention was made of such beings—if such mention be made at all—in any of the sacred writings. When the Jews were driven out of Judea into captivity, they learned these notions of the heathen; their apocryphal writers credited them; and accordingly we find these notions expressed in the Apocrypha. And whenever we find the doctrines of devils mentioned in the New Testament, reference may be clearly traced to those heathen errors.

*Mary.* But did not our Savior cast out devils?

*Henry.* Demoniacal possessions were nothing but diseases. No one now thinks that persons troubled with epilepsy, madness, insanity, &c. are really possessed by devils. Christ cured these diseases, and was therefore said, in the common language of the day, to cast out devils. Our Savior frequently gave, for the time being, a silent assent to the Jewish traditions, whereby they had made void the law of God, in order thereby the more effectually to rebuke and refute the Pharisees. And this he did without sanctioning the suppositions which he employed for the sake of the argument.

*Mary.* I do not know but I must agree with you, that there does not really seem to be any greater necessity for a belief in devils in order to make people Christians, than there is for a belief in boogers in order to make children dutiful towards their parents.

*Henry.* It is even so, sister Mary. I always suspect that person's religion who cannot bear to hear the devil spoken of disrespectfully, and who can give no higher reason for his being a christian than a fear of hell. Depend upon it, the heart of such a professor cannot be right. He does not serve God from the right motive. He would not serve God, but from fear. This is the lowest motive of all good actions. God requires men to love him. This is the only principle which he approves as the moving cause of religion.—And this love in no way depends upon a belief in or fear of the devil. These two motives are as opposite in principle as God and the Devil are opposite in character. Let us obey our parents—because they are our parents—because they love us and have provided for our support and comfort. I ask no motive for my service to come from the cellar. Let us also love and obey God, for he is our Heavenly father—ininitely better than our earthly parents.

*Jane.* But do you think, Henry, it will do to teach others this doctrine? It may do for you, and me, and Mary—but will it answer to have it understood by others?

*Henry.* I am glad to hear you speak again, sister Jane. Yes. If it will do for us, it is equally safe for them—"are we better than they?" Is not human nature the same?

*Jane.* Well—brother Henry—if we will only love God and serve him, this is all I ask!

*Henry.* "Brother," did you say? Here sister, take my hand, as you have my heart. Let us love God without mixture of fear—for you recollect what the beloved disciple said—"perfect love casteth out fear," and "there is no fear in love—he that feareth is not made perfect in love."

[*Ex. omnes.*]

Maine Christian Intelligencer.

## M. E. S. V. E. N. G. E. R. &amp; U. N. I. V. E. R. S. A. L. I. S. T.

SATURDAY, APRIL 18, 1835.

## ORCHARD-ST. CHURCH.

The *Annual Thanksgiving Sermon* will be preached in this Church, next Sunday (to-morrow) evening.

## B. S. M. H. SMITH,

Of Hartford, Conn. will preach in the Orchard-street Church in the morning, and in the Greenwich Church in the afternoon and evening, of Sunday 19th inst. (to-morrow.)

## UNION ASSOCIATION.

The Union Association of Universalists will meet in Reamstown, Lancaster county, Pa. on Saturday morning the 16th day of May, and adjourn on Sunday evening, the 17th. Ministering and lay brethren are affectionately invited to attend. JOHN K. WRIGHT, *Standing Clerk*.

## PENNSYLVANIA CONVENTION.

The Pennsylvania Convention of Universalists will meet in Pottsville, Schuylkill county, on Wednesday morning the 13th day of May, and continue in session two days.

JACOB MYERS, *Standing Clerk*.

We owe an apology to Br. Whittemore, for neglecting the following so long. The paper was put on file, but with the "multitude of meetings" which we have for a short time had here, and the increased cares of business, it was wholly overlooked. We had it in type or last week's paper, but it was crowded by. "Better late than never," is an old maxim, and we therefore insert it now.

It will be remembered that Br. Whittemore is author of the *Modern History of Universalism*, and that we stated in No. 19 of this volume that Mr. Slocum had occupied one or two evenings of his Lectures with Difficulties in "Ballou on Atonement," and that he plead the authority of the *Modern History*, that Mr. Ballou's "are the generally received opinions of the denomination." We copy the article from the *Trumpet* of March 21.

P.

## Rev. Mr. Slocum.

This gentleman, who has recently lectured against Universalism in one of the Universalist Churches in New-York, has stated, as he says, on the authority of the *Modern History of Universalism*, that the sentiments of Mr. Ballou's *Treatise on Atonement* "are the generally received opinions of the denomination." We wish to call the attention of the Rev. gentleman to the precise words used in the *Modern History* on that subject. Speaking of the change which had taken place in the opinions of Universalists touching the doctrines of the Trinity and Atonement as held by Mr. Murray, the author of the *Modern History* remarked, "But we apprehend that as early as 1800, very essential departures had been made; and finally the doctrines of the Trinity and Atonement, with all kindred notions, were discarded by the whole denomination, with very few exceptions. The labors of the Rev. Hosea Ballou, now of the city of Boston, may be regarded as one of the principal means of this change. In his *Treatise on Atonement* he has treated the subject at length, maintaining the subordination of the Son to the Father, the eternal and unpurchased love of God to all his creatures, and holding forth the death of Christ, not as the cause, but as the effect of this eternal principle of the divine nature. The very wide circulation of this work, evinces the high estimation in which it has been held by the American Universalists."

That Ballou's *Treatise on Atonement* has been held in high estimation by the Universalists of the United States, no one will dispute; but that they approve of every opinion advanced in that book, is what the author of the *Modern History* did not say. Mr. Slocum, therefore has made an improper use of the author's words.

## DR. ELY'S OPINION.

While looking over some old papers recently, we met with a copy of the "Philadelphia" (Dr. Ely's paper,) dated Nov. 14, 1833. In examining its columns we found the

somewhat notorious negro Sermon, by Lemuel Haynes, from the text, "Ye shall not surely die." Accompanying this choice production—this very acme of orthodox logic, is an equally chaste specimen of poetry. The poetry may be found in No. 3, 3d vol. Messenger, as copied from the *Christian Intelligencer*, (the Dutch Reformed paper in this city) about the time Dr. Brownlee was giving Universalism such a thorough "sifting"! The Sermon and Poetry are introduced into the Philadelphia by the following expressive paragraph, from Dr. Ely:

## Mr. Haynes and Mr. Ballou.

The death of Mr. Haynes, a man of color and long a Congregational Pastor in Vermont, we announced not long since. The sermon which has given him extensive celebrity on earth, we reprint for the benefit of our readers. It has been published as a tract, and in hundreds of other forms. Some years ago we believe it appeared in the Philadelphia; but like many other good sermons preached, it may have escaped from the memory of those to whom it was addressed. It can do no harm to print it, and read it often.

Here we perceive the production, 18 months since, had the unequivocal sanction of Dr. Ely. "Like many other good sermons, it may have escaped memory, &c. It can do no harm to print it, and read it often." And as he has recently pronounced Universalism a most "ruinous device of the devil," we have no reason to doubt that he still continues strong in the same opinion. The circumstance is of little consequence in itself considered; but we have called attention to it, to show how natural it is, even for the most distinguished of our opposers, to resort to hard sayings against us, the moment they find difficulty in presenting scriptural arguments. In the case of Dr. Ely, 18 months since he could publicly and with much apparent satisfaction sanction the mere apology for a sermon, noticed above, and the scurrilous and obscene poetry annexed to it, as among the very good things which were apt to "escape memory," and which should be "printed" and "read often"; and then, in perfect keeping with that conduct, after laboring away with his whole might for more than one year, in discussing Universalism with one who had shown him every courtesy, and failing entirely to meet his opponent's plain and overwhelming scriptural arguments, he flies off abruptly, and closes the discussion on his part by denouncing Universalism as a most "ruinous device of the devil." A summary method of clearing one's self from difficulty, it is true, but one that will not be respected much by the sensible and discerning.

He certifies us also, that he has "personally known but very few Universalists of good moral character." This may all be very true, but yet it is a very unfair representation, for it is probable he has had little or no acquaintance with Universalists, under any circumstances. Limitarians are not apt to encourage an intercourse of this kind. The whole teaching and influence of their faith is to an exclusive state of feeling; leading them to look upon themselves as the peculiar favorites of heaven, and to say, in language and deed, to those they modestly term heretics, "Stand by thyself—come thou not near unto me." This is no idle declaration. The experience of every candid observer in community has abundantly tested its truth. Thousands who have been educated in the school of Partialism, and who in after life have been taught, after the manner of Peter, that God was indeed no respecter of persons, have had a full demonstration of this contracted and selfish spirit towards themselves. While in the popular ranks they would receive every attention and kindness, but the moment they presumed to look upon God as equally kind to others as themselves, they are treated with cold neglect, they encounter the supercilious sneer of the bigot, their society is shunned as if it were pestilential. But why should we wonder. The moment we look at it, it is plainly to be recognized as the natural tendency of their faith.

To Dr. Ely's certificate of the immorality of Universalists, we have a most excellent offset in the following letter from a venerable believer in the final restoration, addressed Br. Adams of the N. H. Star and Universalist. We ought, perhaps, to regard Br. Keith's testimony as altogether more than an "offset" to the Dr.'s. for Br. K. can boast of experience in both the Orthodox and Universalist faith, and that for a long period too. Thirty years he was in the orthodox ranks, and by a letter from him which we published in No. 49, 3d vol. it appears that he has been a defender of

the gospel faith for an equal period of time. The frosts of sixty winters should bring some wisdom and experience, as well as gray hairs, with them. We doubt not they have with our venerable brother, and we shall give his testimony the preference. But here is his letter.

Br. ADAMS—As I am a constant reader of your paper, I would ask the privilege of "filing an account," as an "offset" against Dr. Ely of discussion memory. I allude to one of the closing paragraphs of his valedictory to Br. Thomas wherein he thus saith—"while I am compelled to say that I have personally known but very few Universalists who were persons of good moral character." In "offset" to the above charge, I would "file" the following, viz: I was in the orthodox ranks 30 out of 80 years of my life, and I knew but "very few," who were strictly and morally honest. They were generally a little more *twistical* after they had joined the church than before. I give this to balance the good Doctor's charge against Universalists. If this should not be thought enough, I have some half a dozen Orthodox ministers in my mind's eye, that I might add to the account—of a more recent date; but believing I have given enough to meet the charge above named, I will spare them to meet the Dr.'s next charge, if he should prefer one, as I like to be "instant in season."

Yours truly,

CALEB KEITH.

Wentworth, N. H. March 24th, 1835.

## CONVERTED UNIVERSALISTS.

We have had it in mind for a week or two past, to notice one or two items in the New-York Evangelist, touching the recent conversion of Universalists at protracted meetings. So far as we have observed, this paper has been unusually silent on this topic for sometime back. The reader might wade through columns of Revival details, without finding one solitary conversion of a Universalist, whereby to sharpen his appetite for the marvellous. We know not why it was thus—whether they had got all the Universalists converted, or whether they had been too frequently detected in these bright and glowing pictures of success to continue them—but certain it is, that the cases have been very rare for some time past.

We find, however, in some recent numbers of the Evangelist, that its worthy correspondents are resuming their work again. The first we notice is a letter from the Rev. Lewis Foster, Pastor of the 1st Congregational Church in Killingworth, Conn. dated March 18th, 1835. It seems Mr. Foster was only installed over the Church last December. The solemn services, however, of Dr. Taylor on that occasion he thinks "helped to prepare the way for what followed." "Frequent prayer meetings were held," and "Mr. Finney's Lectures were read with manifest advantage"—greater, perhaps, on such an occasion, than even the Bible itself! Indeed, it is a practice common with our Revival friends, to exalt the word of man above that of the God of heaven and earth.

Early in Jan. says Mr. F. evident indications were presented "of the presence of the Holy Spirit"—special effort was called for—"a protracted meeting was proposed and VOTED by the Church," and to give "system and greater efficacy," one individual was selected, to preach through the meeting, and—the Reverend Horatio Foote was invited! The first measure was to RE-convert Christians! And the meetings for prayer, &c. of the church Mr. Foster says, showed that it was a very "bitter thing to sin against God." "They confessed their faults one to another, sought forgiveness, and promised to walk as brethren." Now this is just as it should be, but it is a some what mortifying reflection, that such ranters as Mr. Foote are gifted so much above the Almighty himself, in leading Christians to a confession of their faults! At the first call, on the fifth day of the meeting, forty-five arose to be on the Lord's side. This number increased till on the last day it amounted to 140, since which it has received considerable additions. The "meetings were of thrilling interest," so says Mr. Foster; and who can doubt it? for he immediately adds:

"Many who came in undecided to be the Lord's, here bowed to him. One after another, influential men in society, arose and declared their purpose to follow Christ. One, before a

Universalist, said, "I have been in the midst of death; (he was pilot to the boat New England at the time of her explosion,) God has wonderfully spared me, and now it is my resolution to serve him." Four of his children were with him. Another, master of a vessel, taking the above individual's hand, said, "we have sailed together; we will not part now. Brother, I will go with you." Another, who has been a member of the legislature, said, "I too am for God." Among those hopefully converted are many in middle life; some who were becoming or were already Universalists; but a large proportion are youth, and more than 30 under 15 years of age."

Will some of our friends in Killingworth count up their losses in the Universalist ranks?

Mr. Foster says much more on the "kind of preaching," "measures employed," "effects," &c. but as we have got the "pith and marrow" of the article in the above, it is not necessary to copy farther. One remark, we would barely notice. He says, "the aim of Br. Foote's preaching was to lay bare truth before the mind—the end, to make all 19th century christians laborers together with God in the conversion of the world." If Mr. Foote was no more successful in laying bare the truth of God, and even in making impressions of any kind on his hearers, than when in this city, alas! for the 19th century!

The second article which has attracted our attention is a letter from the Rev. Samuel W. May, Angelica, N. Y. dated March 10th. About three months previous Mr. May commenced his labors in Angelica. He strove hard to "revive the work." Public and private "fasting and prayer was held"—seasons of special, united *closet* prayer was observed—a "solemnity began to be visible"—the Rev. Leverett Hull, of Watertown, was invited to become the "chief speaker," and then—the work "soon commenced with power." Mr. May continues his narrative in the customary style of these revival reports.

"Universalists and infidels, some of whom christians feared were almost beyond the reach of mercy, were seen bowing at the foot of the cross, and now their prayers ascend around their family altars."

People "from abroad," we are told, "before one day had passed away, indulged a hope." "Professing parents" there called home their "unconverted children" to attend meeting. Parents from abroad carried their unconverted children there and took them "home rejoicing." "Such a precious time Angelica has never before witnessed." In speaking of the "means" and "measures" adopted the writer very frankly acknowledges that "what would be expedient in one place, would not be expedient in another—what would be expedient at one time, would be highly in-expedient at another," so that they have endeavored to "discern the signs of the times," and "accommodate means" accordingly. We doubt not that much management has been necessary, and that many changes still will be required to render the revival machinery as effective in future time, as it has been in the past.

One "remarkable feature in this revival" was, that sinners dared not "pray to be excused from coming to Christ," as he, "whilst in the world, in one particular instance, heard and answered the prayer of devils!" and might "answer their prayer, in sealing their eternal reprobation."

Several instances are related of the special interposition of heaven in answer to prayers, &c. as though the eternal order of God's government and purposes were to be changed by the "wrestling, agonizing" efforts of revivalists, but as our main object was to notice the converted Universalists, we need not particularize, and we close with the remark, that there is little wonder that infidelity stalks through the land, while professed teachers of the religion of Jesus write and preach in the style of revival reports. P.

#### INQUIRER & ANCHOR.

This veteran in the cause of the Final Restoration commenced its fourteenth volume on the fourth inst. The first No. has come to us well filled with interesting original matter, and the paper much improved in appearance—except the head. The leading article, "An Essay on the intellectual and moral power of Universalism," is an able production, worthy altogether its zealous author, Br. Charles Spear. We shall take the first opportunity of presenting it through our columns. We copy into this No. a beautiful

poetic article, the signature of which will be recognized at once by our readers. Baring the significant thrust at "Prize Tales," the present number is highly creditable to editors as well as correspondents. We have always hailed the Inquirer as an old friend, and wish it abundant success in every point of view. It is published simultaneously at Hartford and Albany, at \$2 per ann.—\$1.50 if paid within four months.

#### STAR AND UNIVERSALIST.

The "Star in the East and New-Hampshire Universalist," a spirited Periodical of our order, commenced its second volume last Saturday. It is published at Concord, N. H. by James R. Adams and Co. and edited by Br. John G. Adams. We can sum up its character in few words—it is well conducted, and well executed. We have few more welcome visitors on our table than the "Star and Universalist."

#### SOUTHERN EVANGELIST.

This Periodical has entered on its 21 vol. The first No. for March, has reached us. It is in folio form published monthly, at \$1 per ann. in advance, \$5 for six copies. A Prospectus, stating objects, &c. may be found in our 19th No.

#### Universalist and Ladies' Repository.

Proposals are issued by Br. D. D. Smith for the 4th vol. of this popular work. The form is to be changed back to Octavo: it will be published in monthly Nos. of 40 pages, covered, stitched and embellished with Music, at \$2 per ann. in advance, and 25 cts. for every three months delay in payment. It is worthy of a liberal support—the Ladies especially should take it under their patronage.

#### THE NEW YORKER.

We have unintentionally neglected to notice the entrance of this valuable and cheap Periodical on a new volume.—The second volume commenced on the 21st ult. by which it will be seen that it has been in existence but little over one year, yet such has been the favor with which it has been received, that it commenced its 2d volume with a list of near five thousand subscribers—a gratifying expression of public feeling, no doubt, to its enterprising conductors. The New Yorker is devoted to Literature and Intelligence, and is published weekly on a sheet of the largest class, beautifully executed, at the low price of \$2 per ann. in advance.—Office No. 20 Nassau-street.

#### FOR THE CHRISTIAN MESSENGER.

Messrs. EDITORS—Should the following meet your approbation, please insert it in the Messenger and oblige  
A SUBSCRIBER.  
April 13th, 1835.

The antichristian spirit and the intemperate, and vulgarly abusive language employed of late in opposition to the doctrine of God's universal love and grace, by men calling themselves ministers of the Gospel, may perhaps be tolerated in their own pulpits, by their own congregations, but to pollute the columns of the Christian Messenger with their fanatic vulgarity must be offensive not only to the feelings of every Universalist, but also to the feelings of the pious, judicious and benevolent of every sect and denomination. The columns of our Periodicals are always opened, I believe, to the arguments of opposers if urged in a spirit and temper becoming the Christian, but I hope nothing of a persecuting, malignant, or unchristian character will in future be admitted into the Messenger.

#### Remarks.

We readily allow our correspondent to be heard as above, for we doubt not for a moment his kind intentions. We are sensible that the pages of the Messenger have been somewhat sullied recently by the rantings of ignorance and fanaticism, if we consider the offensive matter in and of itself; but it is necessary sometimes to present things in contrast, and to notice very contemptible conduct, in consideration of those by whom it may be countenanced and protected.—Again, it seems necessary that some of the bitter sayings and acts of professed christians of the present day against us, should be recorded. The period will come when the authors of them, or their followers, will become ashamed of them. They would be promptly and resolutely denied, did not the faithful page of history hand them down to posterity under circumstances too plain to be misunderstood. It will be inconceivable to after generations, how it were possible in this boasted age of piety and religion, for professed christians so widely to depart from the practice of him who bled on Calvary. Few can now realize the scene of a fellow mortal yielding up his life, through the protracted suffering and most excruciating tortures of a fire made of green wood!

and more especially when they are informed that he was doomed to that awful suffering by a professed disciple of Jesus!! Yet who can doubt that a bigoted and inveterate Calvin, and his most unfortunate victim, Servetus, existed? Bigoted and inveterate, did we say? But why should we condemn too severely—he was only acting on the principle of his creed, imitating the God whom he worshipped; and if he were only alive at this day, and had made the same advances as his followers generally have, he would shudder at his own conduct, as it stands recorded against him.

The matter to which our correspondent evidently refers, has had the sanction and countenance of the Baptist clergy of this city. We have felt it expedient to preserve it for after reference. We are desirous that future generations may see the means to which the Baptist clergy of the city of New-York, at this period, could stoop, in opposing what they deemed error in religion.

From these remarks our correspondent will perceive the motive by which we have been governed in the case. We at all times desire that our course may be marked by wisdom and prudence. If we err, we can only regret it, and endeavor to profit from experience. P.

#### From the Magazine and Advocate.

Br. SKINNER—In November, 1833, while living at Montrose, I received a communication from the pen of our beloved brother in the faith, the late William I. Reese. It was, originally, written for the "Herald and Watchman," but on account of the unexpected discontinuance of that paper, it has never been printed. Desiring to see it in print, yet choosing to retain the original letter as a memento of its author, I have transcribed it below; and doubt not but that you will be pleased to give it a place in your paper, and your readers to find it there.

ALFRED PECK.

Middlebury, March 4, 1835.

#### General view of the Book of Revelation.

From all that I have seen to the contrary, I think the Revelation of St. John, was written while the temple of Jerusalem was standing.—What Dr. Lardner has said with regard to the date of the book, may have satisfied many, that it was composed as late as A. D. 95, or 96. But according to Epiphanius, the author of the book was banished to Patmos by Claudius Caesar. By some eminent writers it is placed within the reign of Nespasian, whose government commenced sometime before the destruction of the temple—others place it under Nero. According to either of the foregoing opinions, the book was written a few years before the final dispersion of the Jews, and consequently while their temple was yet standing. That the book was originated during the reign of Nero, is an opinion which has been adopted and defended by "Hentenius, Harduin, Grotius, Lightfoot, Hammond, Sir Isaac Newton, Bishop Newton, Wetstein, and others." See Dr. A. Clarke's "Introduction to the Revelation."

It will not be very seriously objected, that the time of Nero was too early for so much of an apostacy as the book has been thought to reveal—for it is not even intimated, that the apostacy was very extensive; and it is very probable that there was a greater falling away among professors, when John wrote his epistles, (see I John, ii, 19,) than there was when the Apocalypse was composed. For when this letter was penned, out of the seven churches in Asia [Minor] (and there were many churches beside, in Palestine, and numerous parts of the Roman Empire,) two remained steadfast. Nor was the apostacy total in the whole of the five churches which are charged with a departure from the faith and patience of Christ. Had other churches at this early period required the faithful and friendly warnings and kind rebukes of this devoted servant of Christ, they would, beyond a sober doubt, have been attended to. We cannot suppose that any one acquainted with the extent to which the Gospel had been spread and believed, in the time of Nero, and the number of churches that had been formed throughout Judea, and

in many and remote parts of the Empire of Rome, will presume that a *partial apostasy* in five, probably, very numerous churches, was less, on the whole, than was to have been expected, considering the overwhelming waves of persecution which incessantly assaulted the cause of Christ in every place, and the arts and wiles of the numerous seducers who perambulated the whole country, for the purpose of defeating the designs of the Gospel, by intrigue and stratagem. But to the object of this piece.

1. The Revelation opens with an address to the seven churches in Asia. Chap. i, 4, 8.—These churches were all particularly noticed by the apostle, through their bishops, or pastors.—Chapters ii and iii, entire.

2. As several members out of five of the Asiatic churches had fallen away from their first love, in several respects, while one or two of the five are treated as being *dead*, that is, the *life of the Gospel* had departed from them, it is worthy of remark, that, in chap. iv, a *tribunal* or *judgment seat* is mentioned, and although the object of it is not stated in this chapter, it is rational to suppose that it was named not without some design. Being evidently intended for some use, and here named in connexion with guilty wretches—persons who wrought much wickedness—it is not difficult to arrive at the object of the *tribunal* in this place.

3. Every chapter in the book, after the fourth, begins with *and*, which shows that the whole is very intimately connected, and that each chapter is *continuous* of the subject introduced in the beginning of the book. I do not pretend to an ability to explain all the imagery employed in the Apocalypse. True, I could give an opinion, as others have done, with regard to its particulars. But the attempt would be foreign to the object of this brief article, though I shall mention one or two particulars, before I conclude.

4. After the *address* to the churches, and the mention of the apostasy of some of them—and after he had pointed out the immediate consequences of such apostasy—the revelator proceeds to relate the sad effects which, in the progress of religious error, would grow out of the apostasy then commenced—how they would spread through the land and finally overflow the whole of Christendom, entailing all those plagues upon the transgressors which are written in the book. I believe, therefore, that the Apocalypse relates wholly to the *rise and progress, the effects and termination* of the Christian apostasy, with frequent and manifest allusions to Jewish affairs, together with their apostasy, as bearing a direct analogy to that of the Christians. In this light of the whole affair, I am disposed, barely, to mention two or three points of doctrine, of which much is attempted to be made, but which have been grossly misapprehended.

1. The *second death*. Chap. ii, 11, and xx, 6, 14. This is commonly referred to a future state, and called the *death of the soul*. The *second death* is first mentioned by Jude, in his epistle, verse 12. "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, *TWICE DEAD*, plucked up by the roots." The persons here alluded to, were Jews, formerly in communion with the church of Israel—from this connexion they apostatized, and were *dead*, for the *first time*, in the *absence* of the *life* of the first covenant. (Mal. ii, 5.) Thence they attached themselves to the Christian church—thus entering the *second* covenant of life. *From this they fell*, according to the language with which Jude describes them, depriving themselves of life a *second time*—of course they suffered the *second death*. But it was not necessary that persons should in all cases, apostatize *twice*, in order to suffer the *second*

*death*, for in the Revelation the adjective *second*, in connexion with *death*, is derived from the circumstance that the apostasy was from the *second* covenant.

2. The *casting of death and hell*, (personified) into the *lake of fire and brimstone*, is borrowed from a nearly parallel case mentioned Isa. xxviii; 18. "Your covenant with *death* shall be disannulled, and your agreement with *hell* shall not stand; when the *overflowing scourge* shall pass through, then ye shall be trodden down by it." In both cases *death* and *hell* are personified, and in both cases the people had apostatized from the covenant of God, and in both cases a *scourge* came upon them. In the first instance it is called a *scourge*, whom the Lord loveth he chasteneth, and *scourgeth* every son whom he receiveth; (Heb. xii, 6,) and in the second it is called a *lake of fire and brimstone*, for what reason we shall soon see.

3. The *lake of fire and brimstone*, is a figure by means of which the revelator saw fit to represent the intense and certain punishment that would fall on apostates, or "the *dead small and great*." By the figure of an *iron furnace*, Moses described the suffering of the Hebrews in Egypt. By the figure of the *valley of the son of Hinnom*, Jeremiah and our Lord described the overthrow of the Jews—and the figure of the *Lake of Sodom—a level plain, formerly filled with sulphurous earth, or bitumen*—is used by John to represent the sufferings of apostate churches. The fire that consumed the cities of the plain, burnt in the earth more than two thousand years—was alluded to by Jude, verse 7—in whose time it was still burning, and continued till the beginning of the second century. This same fire is alluded to by Isa. xxxiii, 9, "The streams thereof shall be turned into pitch, and the dust thereof into *brimstone*, and the land thereof shall become *burning pitch*." As this fire was burning in the days of John the divine, and the *smoke ascended up continually, (forever and ever,)* speaking of the apostates, (in the presence, or with the knowledge of the rising smoke, and with the recollection of the gross sins of the Sodomites which procured the judgment,) he, with the utmost propriety, said, the *smoke of their torment ascendeth up (eis aionas aionion) forever and ever, or continually—from age to age—or from generation to generation—and so it has been with the fallen churches for fourteen hundred years*. See Whitby's note on Jude, 7th verse.

W. I. R.

#### "TALENTED YOUNG MEN."

Almost every week brings with it a loud call for preachers, but they must be *talented* young men—none else will answer.

For one, I confess, I do not understand this language, neither can I perceive any propriety in this mode of calling upon our young brethren, unless it be supposed that they are vain enough, to set themselves up as the great ones of the earth, which undoubtedly is the meaning of the term *talented*, as used in those communications.

If our brethren expect to find the young men to preach with the talent of those whose age and experience have rendered them popular, they may, at the same time, expect to be mistaken; for it requires (as should be known) much study and experience, as well as patient investigation, before one can be a perfect preacher.

Therefore, if the authors of those communications mean by *talent* what we have supposed they mean above, they must content themselves to wait until some of our young men have grown old, and then probably they can employ their talent by presenting inducements in proportion. But if they wish a *young man* to wear himself out in their service, they must be content with a young man's talent, for a while at least, and if they are willing to do so, they will be ready to encourage them in the good work without expecting them to do the work of an old

preacher while young. But perhaps I have mistaken the meaning of those communications; for by talented young men, some might have referred to those only who had but one talent, as it were, committed to their charge.

If the expression is to be understood in this light, there will be no difficulty, I trust in their gaining a supply; for I believe there are none, who are admitted into the fellowship of our Associations, that do not possess as much as one talent if no more.

But there is one other meaning which may be put upon the term by the authors of those communications, and a certain kind of capacity which they wish to define by it—and that is, a capacity for contending with that which they suppose erroneous, and pulling down other systems without building up that of Universalism.

If this is what we are to understand by the calls referred to, I humbly hope they will not be answered—for as erroneous as we may deem the opinions of our Partialist brethren, and their system of religion generally, yet, I believe it to be better than no religion, and should not be destroyed until they can be furnished with something better than that which they now have. Therefore, brethren, suppose you bring your notions of great things to be subservient to the principles of the Gospel, and instead of calling for some *great* named man, ask for a *good* man, and resolve to support such an one, and live to the precepts he recommends, and you will find enough to do, for a time at least. And when you have so far advanced, in the Christian graces, as to live beyond what the ordinary talents of a young man present as duty, then it would be very desirable that you should have some one more advanced in knowledge. Until such shall be the fact in relation to your condition, I trust we have no young men among us who would be a disgrace to yourselves or to the cause of universal happiness. A word to the wise is sufficient—I therefore add no more.

A young man with or without  
talent, as you please.  
Magazine and Advocate.

#### KENSINGTON.

A Discourse in exposition of the Blasphemy against the Holy Ghost will be delivered, by special request, in the Kensington Commissioners' Hall, to-morrow (Sunday) afternoon. Preacher, A. C. T.

#### Married,

In Philadelphia, on Tuesday evening, 7th inst. by Evangelist Abel C. Thomas, Mr. EDWARD KILLINGSWORTH and Miss MARGARET RILEY, both of Philadelphia.

#### Died,

In New-York, on the 8th inst. Mrs. REBECCA BUCHANAN, aged 53 years. Mrs. B. was a native of Haverstraw, Rockland county, N. Y. In 1824 she joined the Society of United Christian Friends, Duane-street, which was formed under the labors of the late Rev. Edward Mitchell, and over which he presided till his death. She was, we are informed by one who was acquainted with her, a practical Universalist, having imbibed the sentiment by an investigation of the sacred scriptures long before she ever heard it publicly proclaimed, or had read any thing, other than the Bible, in its favor, and made it the rule of her conduct. She found it a consolation in life, and at death it did not forsake her, but enabled her to meet her change with perfect composure of mind as to the future, altho' she was subjected to severe bodily sufferings. Her remains were taken to Haverstraw for interment.

On the 12th inst. MARY MATILDA, only daughter of Mr. Reuben Morse, aged 8 months. Within three years Mr. M. has buried his wife and two children, but he appears to be fully sustained by that faith which alone can give consolation in seasons of affliction. Will the Trumpet notice the death for the information of friends in that section.

On the 9th inst. CHARLOTTE, daughter of Mr. Thomas Robertson, aged 9 years. Two weeks since, we recorded the death of another daughter of Mr. R. (Mrs. Mead.)—The one now noticed is the fifth child, in about as many years, which Mr. Robertson has been called to part with.

In Posey, Switzerland county, Indiana, March 14th, Mr. JONATHAN DIEBLE, aged 55 years, formerly of New-York city.

Br. L. C. Marvin, will preach in Newark to-morrow. He will also preach in Danbury, the 2d and 3d Sabbath in May.

**WEEP NOT FOR THE DEAD.**

Let not a tear  
Bedew the down cast eye—unveil thy head,  
And gaze unshrinking on the lowly bier  
Where rests the silent dead.

They calmly lie  
Unmoved by griefs that rend the mourner's breast;  
Nor does the land lament—the piercing sigh  
Disturb their hallowed rest.

Go, go thou then,  
And strong in virtue, mingle tears with those  
Who wrestle only with the strength of men,  
Against earth's heartless foes.

Go, where the glare  
Of lighted halls, reveals the crowd who stem  
The midnight haunts of vice—then spare,  
O, spare a tear for them.

Go, drop a tear  
O'er fallen innocence—weep tears of blood—  
The priceless gem, that woman holds most dear  
Is swept as by a flood.

The fever'd breath,  
The burning brow of the inebriate show—  
The moral darkness of a living death;  
For them let tear drops flow.

O give the tear—  
The living claim it—even angels shed  
A tear for those who darkly linger here,  
When all the lov'd have fled.

But weep not for the dead,  
No more by vice allured, or weight of sin oppress  
The young sleep sweetly in their narrow bed—  
The aged calmly rest. S. A. D.  
Hunter, March 9, 1835. *Inquirer and Anchor.*

**A WEDDING.**

The bride turned a little pale, and then a little flushed, and at last had just the right quantity of bright, becoming color, and almost shed a tear, but not quite, for a smile came instead and chased it away. The bridegroom was warned not to forget the ring, and all were assembled round the altar. "I will," was uttered in a clear, low voice, and the new name written—and Sophy Grey was Sophy Grey no more; and she turned her bright face to be looked on, and loved, and admired, by the crowd of relations and friends surrounding her; and they thought that Sophy Stoketon, was still dearer and prettier than even Sophy Grey had been—and then the carriages were entered, and the house was reached. Sophy walked into her father's house—her childhood's home—her home no longer—and the bridal dress was changed, and the travelling dress took its place, and all crowded round her—her father, the mother, the sister, the brothers—all crowded round her to say good bye—to look and look on that dear face once more—to feel that her fate was sealed—to pray that it might be a happy one—to think that she was going away—away from her home—away with a stranger! and the tears and smiles were mingled, and fond looks, and long embraces, and a father's mingled tear of joy and sorrow was on her cheek; and the sister's tear, that vainly tried to be a smile, and the mother's sobs: and Sophy Grey left her father's house—left it with the bright beam of joy and hope upon her brow; and another moment, the carriage door was closed, the last good bye uttered—and Sophy was gone. O! how melancholy! how lonely does the house appear, where but a moment before all had been interest and hurry!—Who has not experienced the deserted sensation, when those we have been accustomed to see, are gone—when the agitation, the interest at parting is over; the forlorn, empty look of the room—the work-box, the drawing materials, the music, all gone; or perhaps one single thing left to remind how all was—a flower, perhaps, that had been gathered and cast aside—the cover of a letter which had been scribbled over in the forgetfulness of the happy conversation.

**GLORY OF CHRISTIANITY.**

How grand, how truly sublime, was the spec-

tacle presented to the disciples of John, when they beheld, among assembled multitudes, Christ standing surrounded by monuments of his healing power!—the blind opening his eyes to the view of his deliverer—the deaf, with unstopped ears, listening to the voice of mercy—the dumb, with loosened tongue, singing the praises of his Savior—the lame, leaping as a hart, and Christ himself, spreading His hands over the rejoicing multitudes, and uttering that memorable sentence—*The poor have the gospel preached to them!* The religion of Jesus Christ is still the same; and here it is, that it differs from all the boasted inventions of human wisdom. Philosophy with all her brilliant discoveries and lofty speculations, never had a conception of that truth, that every man has a soul to be saved. No! the rays of philosophy were not vertical, they gilded the mountain tops, but left the valleys unilluminated; they lighted on the rich and noble, but abandoned the poor to coldness and darkness.—Not so with Christianity! it arose on the world with healing in its wings; and, now that it has arrived at its zenith, it is pouring its rays into the deepest glen, and is filling with joy and gladness the poorest habitations.—*Rev. T. Lessey.*

**THE NEW WORLD.**

The sensations of Columbus, when he first planted his foot on the new world, must have been kindred to those of Adam when first ushered into light—the light of an unknown and unimaginable existence. Portray in your mind the first father of the earth conjured out of dust, standing in the midst of the garden, his nostrils distended with "beautiful disdain," and his eye lit with the undimmed fires of new life. He scents the odors—glimpses of his fair Paradise steal over him—his vision enlarges—the pictures of distant mountains, and an o'er-roofing sky crowd upon him—new fountains are opened in his bosom—new joys—new sentiments—he feels, at once, that he is a—man! not the hackneyed, counterfeit and ridiculous ape that we call man, but the original, with the delicate chords of its soul thrummed by no base winds of earth, commixed with dust and dross, but the pure, musical, heavenly instrument itself! Such a freshness of soul must the great discoverer have felt—such a divorcement from the dust and dogmas of the elder world. It must have seemed, and to him as if a new sun had been hung in the heavens, instead of that old and time-fogged orb, which he had wached so often in despair and desolation on the shores of his native hemisphere. It must have seemed, (and how truly the Eden around us answers,) as if, amid the flood of old enormities and time-honored tyrannies, heaven had created this new earth as a spot on which the dove of peace, happiness and hope might rest its wearied wing, toiled, with a homeless flight, over the barren and blighted domain of many centuries.—*N. Y. Mirror.*

**THE LOVE OF GOD.**

"The Lord loveth whom he chasteneth."

I love to linger over and drink of the sentiments of the Bible. There is no book in the world half so rich in moral precepts, or sublimity of thought and style, to say nothing of the glorious and heart-thrilling revelations which it contains. But I shall pass over all this rich mine of jewels, and select only one from all its store—and this one is indeed a precious one.—"The Lord loveth whom he chasteneth."—Child of affliction dry up thy tears, for the Lord loveth thee. What is sorrow, or pain, or bereavement, in comparison with the love of the King of Kings and the Lord of Lords, an ocean boundless and bottomless!

I have seen a mother bending over the little one whom she had nourished at her bosom, when it had refused its wonted sustenance. I dared not attempt to fathom the depth of her anx-

ious sorrow, as its little brow became convulsed with pain, and its cry of anguish rang in her ears. I have looked again, and she sat alone in her chamber—her babe had gone to the dark abodes of mortality. Her look was a fixed, absorbed, inward look of comfortless affliction, and tear after tear fell silently from her eyelids. I drew nigh and whispered in her ear, "The Lord loveth whom he chasteneth." Her eye glanced upward, her tears ceased, and a smile of resignation played about her lips—she murmured, "It is enough." The conviction that the Lord loved her was stronger than the pain of the chastening.

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Boston, Sept. 1834.

☞ The above work for sale at No. 2 Chatham Square, N. Y.